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A BREIFE EXPLANATION OF the common Catechiſme diſtinguiſhed into three Parts.

1. *Of the priuiledges,*
2. *Of the duties of a Chriſtian.*
3. *Of the holy Sacraments the pledges and bonds both of the one and other.*

BY

RICHARD ALLEINE, Parſon of *Ditcheat* in *Somerſetſhire.*

Doctor Gentium Paulus erat & Catechiſta rudium, 1. COR. 14. 19. I would ſpeake with my vnderſtanding to Catechiſe other.

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To my louing and well beloued Pariſhioners, the Inhabitants of *Ditcheat* in Somersetshire, *Grace and Peace in Chriſt Ieſus.*

INſtruction of youth is the beſt ſeaſoner of after ages not onely for riper knowledge, but alſo for honeſt manners. Whereby, as they brought children to Chriſt when he was here conuerſant on earth, that he ſhould touch them, ſo may we bring them to him ſtill to bleſſe them in turning them from their iniquities, and correcting the viciouſneſſe of their firſt birth by a new forming [a] himſelfe in them. For this purpoſe the Church hath had at all times Catechiſmes, or

[a] Gal. 4. 19

summes of doctrine concerning the chiefe points of Religion, whereunto they might referre their reading and learning, and (as the Rabbines say) as it were pale in the generall doctrines that they might not wander in an endles maze. Answerably here vnto our Church inioyneth a forme of doctrine containing the summe of the Couenant of grace, which for memories sake being inclosed in a very short Epitome; I haue a little enlarged in a few more Questions and Answers raised out of the same, that you might the better take vp the Methode, and vnderstand the Contents thereof. This therefore I propose vnto you as a loafe of wholesome bread broken into more peeces: as a channell of liuing water cut into more streames and passible brooks, as a first draught of a picture portraied out with more particular colours and lineaments, and as a patterne of sound doctrine in the seuerall parts thereof. Herein

you

you ſhall ſee what the high calling of God is whereunto he hath called vs: with what immunities he hath enfranchiſed vs, what our hopes are of an immortall inheritance, and how we ought to walke worthy the ſame. What then *Paul* teſtifieth concerning *Timothie* his ſonne, that hee had beene nouriſhed vp in the words of faith and good doctrine; the ſame doe I deſire concerning yours, that together with outward education, you may nouriſh them vp in the words of faith and good doctrine: you that your ſelues firſt learning the Principles of the doctrine of Chriſt, would goe on vnto perfection, obeying from the heart the forme of doctrine which hath beene deliuered you: then I doubt not, your ſonnes ſhall grow vp vnder you as the plants, your daughters ſhall be as the poliſhed corners of the Temple; and one and other as good Scribes taught to the Kingdome of God. Now the God of all 1 Tim. 4. 6

grace make you to encreaſe in knowledge and iudgement to approue the beſt things, and eſtabliſh your hearts vnblameable in holines before him till the day of Chriſt. *Amen.*

Yours in the Lord Ieſus, in my beſt endeauours for your edifying in his ſauing truth.

R. A.

THE

THE FIRST Part of the priuiledges of a *Christian*.

Question.

What is your Name?

Answ. *N. or M.*

Q. Who gaue you this name?

A. My Godfathers and my Godmothers in my Baptisme: wherein I was made a member of Christ, a child of God, and an inheritor of the kingdome of heauen.

Q. Why was your name giuen to you in your Baptisme?

A. First to signifie that then and not before, I [a] obtaine a name and account with God to be knowne for his and to be as on record in his Booke, entolled a citizen with his Saints, when renouncing what formerly I

[a] 2. Cor. 6. 18. Ephes. 2. 19. Ioh 10. 27 Exod 33. 17.

haue beene, I betake my selfe to his seruice.

Secondly, that so oft as I remember my name, I should together call to minde the couenant made in my baptisme, and what dutie I therin promised vnto God.

Q. If we now first come into account with God when we are baptized, what then are we all of our selues in our naturall condition?

A. We are all borne [b] in sinne, children of wrath, slaues of the deuill, subiect to all manner [c] punishments both of soule and bodie in this life, and when death comes to eternall damnation in hell fire.

[b] Psa 51.5 Ephes.2.3.
[c] Gen 3.17 Rom.6.23

Q. How did we become thus sinfull and miserable?

A. Not by our first creation: for God made man [d] iust and righteous, but by our father [e] Adams infidelitie and disobedience, in eating the forbidden fruite.

[d] Eccle 7 31
[e] Gen. 2. 17. & 3. 11

Q. What meanes is there of our deliuerance from this damnable estate.

A. No other but in Iesus [f] Christ alone the Sonne of God: and the couenant of grace and mercie which he maketh

[f] Act. 4. 12 & 13. 38. 39.

maketh with vs in our baptisme.

Q. What benefit haue we by our baptisme?

A. We inioy hereby, (as in the first answer is before shewed) a three-fold priuiledge wherein a Christian man goeth beyond all others in the world.

The first Priuiledge.

Q. What is the first priuiledge?

A. The first is, that I thus become a [g] member of Christ & of his Church, one of the number and societie of his people.

[g] Ephes. 5.30. & 2. 19.

Q. What is the benefit of such my being in Christ?

A. An holy communion and fellowship, and that first [h] with Christ himselfe for his righteousnesse, merite and obedience, for my iustification, pardon and sanctification thereby.

[h] 1. Iohn 1. 3. 1 Cor. 1. 30.

Secondly, with his Church, to bee ioyned hereunto, and to inioy a [i] right and freedome in all the graces and benefits which he hath bestowed thereon.

[i] 1. Cor. 12. 13.

[k] Rom. 8. 14. Gal. 3. 26. & 4. 5.

The second Priuiledge.

Q. What is the second Priuiledge?

A. That I am thus [k] a child of God through

through adoption and grace.

Q. What are the signes of such my adoption whereby I may know the same?

A. First if I can goe to God in the name of Christ with a child like confidence and comfortable boldnesse [l] as to my father, in hearty and feruent prayer.

[l] Rom. 8. 15.

Secondly, if I finde in my heart the same affection to God which a dutifull child ought to haue to his father, with such loue, [m] feare and thankfulnesse vnto him.

[m] Malach. 1.6. 1. Pet. 1. 17.

Thirdly, if I conforme my selfe in obedience to [n] his will, and endeuour to frame my conuersation in holinesse like vnto him as an ingenuous child striues to imitate his father.

[n] 1. Pet. 14. 15.

The third Priuiledge.

Q. What is the third Priuiledge?

A. This followeth of the former, that being a sonne, I am [o] also an heire: euen an heire of God and coheire with Christ, and haue right of an inheritance by him.

[o] Rom. 8. 17. Matth. 25. 34.

Q. What manner of inheritance is this?

A. It is the inheritance of a [p] kingdome,

[p] Luk. 12. 32. 1. Pet. 1. 4.

dome, and this immortall and vnde-
filed, and which withereth not reser-
ued in heauen for vs.

Q. What learne we from the consi-
deration of these Priuiledges.

A. First to magnifie God in such infinite mercie, as of heires of corrup-
tion [q] and death, to beget vs againe to a liuely hope [r] of such an immortall in-
heritance.

[q] Iob 17. 14.
[r] 1. Pet. 1. 4

Secondly, that we walke [s] worthy the Lord and his high and holy calling, to please him in all things, and to count it a most vnbeseeming debasing of our selues to seeke the fellowship of the world, and to minde earthly things.

[s] Colos. 1. 10 & 32. 2 Philip 3. 19. 20.

Thirdly, yet to know that in the things we doe, we merite not this kingdome, which as here we see is an [t] inheritance and is given vs in the right of sonnes [u] through Christ from the first time of our new birth, (as the first borne amongst men is heire, from the very moment of his birth) and not for our [x] obedience sake.

[t] Mat 25. 34.
[u] Rom. 8. 17.
[x] Deut. 9. 6

The second part, concerning the duties of a Christian.

Q. What did your Godfathers and Godmo-

Godmothers promise for you in Baptisme?

A. They did promise and vow three things in my name: first, that I should forsake the diuell and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh.

Secondly, that I should beleeue all the Articles of the Christian faith.

Thirdly, that I should keepe Gods holy will and commandements and walke in the same all the dayes of my life.

Q. Doe not you thinke that you are bound to beleeue and to do as they haue promised for you?

A. Yes verily and by Gods helpe so I will: and I heartily thanke our heauenly father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour: and I pray God to giue me his grace that I may continue in the same vnto my liues end.

Q. How are you bound to performe these duties?

A. Not by an ordinarie bond but by a solemne vow and oath thereof which I must therefore holily obserue as the

a PSAL. 119. 106. & 56. 12.

condition

condition on my part couenanted or else neuer expect performance of life and saluation from God.

Q. But more specially, what be those duties contained in the former promise which we haue thus vowed?

A. They are as is said three, first, Repentance, secondly, Faith, thirdly, Obedience.

Of Repentance.

Q. What is Repentance which is first promised?

A. It is a turning [b] vnto God from the deuill whom I thus forsake and renounce, with all sinnes which are his [c] workes; and that not onely for the greatest and most notorious, but for the least, to the very thoughts and [d] lusts hereof, and the vanities of the world: and the doing [e] of that which is good and right before him.

[b] Ioel. 2. 12. 2. Tim. 2. 26. Isa. 55. 7. [c] Ioh. 8. 44. [d] 2. Tim. 2 22. [e] Isa. 1. 17. Matth 3. 8

Q. What doe you meane by the vanities of the world?

A. All those things, whether pleasure and delights or otherwise, whereof comes not some good to my selfe and others; the wayes and deuises of mens owne hearts, for which God shall [f] bring both yong & old to iudgement.

[f] Eccles. 11. 9.

Q. Why

Q. Why are sinnes called the workes of the diuell?

A. Not onely because he is the authour of these by whose temptation they come: but because in doing of these, men serue [s] the diuell himselfe, and shall with him receiue the wages of sinne [h] which is eternall death.

[s] 1. Ioh 3. 10.
[h] Rom. 6. 23.

Q. What learne we hence?

A. As men would abhorre and feare to thinke that the deuill is their Master, so to flie and [i] breake away from all sinne in whatsoeuer kindes thereof, and come to amendment out of his snares.

[i] Dan. 4. 24. 2. Tim. 2. 2. Tim. 2. 26. Tit. 2. 12.

Q. Is it in our power to repent when we will?

A. No: but it is God that must [k] conuert vs and giue vs repentance and therefore in stead of putting of our amendment through such a presumptuous thought that we can turne to God when we see our time, we must heare when he calls, and without delay returne, praying him to giue vs [l] a minde to know and obey him.

[k] Ier. 31. 18. 2. Tim. 2. 25.
[l] 1. Iohn 5. 20.

Q. How may I approue my selfe that I haue truly repented?

A. By any affection towards sinne, that

that I loath and hate it, [m] and not by forbearing to commit sinne onely, as also by my reformation, that I am cleansed hereof, [n] as a cloth sheweth that it hath bene washed by the cleannesse of it.

[m] Iob 42. 6 Ezek 20. 43 [n] Isa. 1. 16. 17.

Of Faith.

Q. What is Faith, which in the second place is promised?

A. It is a grace of God whereby we give credence unto his [o] word, & whatsoever is contained therein concerning himselfe, his workes, and promises made unto his Church, and particularly the promise of mercy [p] and pardon through Christ, to every one that repenteth and beleeveth, with an apprehending and applying [q] hereof unto our selves for our salvation thereby.

[o] 2. Chro. 20 20. Act. 26. 27. [p] Acts 3. 37. & 13. 39. [q] 2 Tim. 4 8. and 1. Tim. 6. 12.

Q. How is Faith wrought in us?

A. By Gods Spirit through the preaching of the [r] Word: when inlightning our mindes to see the danger and [s] filthinesse of our sinnes, and the excellencie of the righteousnesse of Christ offered in the Gospell, he moveth us to desire the same, and earnestly to pray for it: after which he doth, [t] let us feele the comfortable assurance hereof

[r] Rom. 10. 17. [s] Act. 2. 37. [t] 1. Ioh. 5. 13. 14. & 4. 16. & 3. 14.

thereof, which is this true and saluing Faith.

Q. What are those things which euery man must necessarily beleeue vnto saluation.

A. They are such which either concerne God, his nature, the persons in the God-head, and his workes in our creation and redemption; or else the Church of God, and those benefits which he hath bestowed thereon; the summe whereof we haue comprised in the Articles of our beleefe.

Q. Rehearse the Articles of thy beleefe.

A. I beleeue in God the father Almightie maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified dead and buried, he descended into hell: the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the father Almightie, from thence he shall come to iudge the quick and the dead. I beleeue in the holy Ghost, the holy Catholique Church,

the

the communion of Saints, the forgiuenesse of sinnes, the resurrection of the bodie, and the life euerlasting, *Amen.*

Q. What doest thou chiefely learne in these Articles of thy beleefe?

A. First I learne to beléeue in God the father who hath made me, and all the world.

Secondly, in God the Sonne, who hath redéemed me and all mankinde.

Thirdly, in God the holy Ghost who hath sanctified me and all the elect people of God.

Q. What are we taught here to beleeue concerning God?

A. First that there is but [a] one God, who is a [b] spirit most [c] wise, most holy, eternall, infinite.

Secondly, that in this Godhead, there be three persons, [d] the Father, the Sonne, and the holy Ghost, of the same eternitie, equalitie and essence together.

[a] Deut 4. 35 & 6.4.
[b] Ioh.4.24
[c] Rom 16. 27.
[d] 1.Ioh 5.7

Q. What is the Father?

A. He is the first person in the Trinitie who [e] eternally begetteth the Sonne.

[e] Pro.8. 24.25.

Q. What is his worke towards the creatures?

f Psal. 33.6 A. That he made [f] them at the beginning of nothing by his word, and gouerneth them still by his speciall g Psal. 104 & 107. [g] prouidence.

Q. What is the Sonne?

A. He is the second person in the Trinitie, eternally begotten [h] of the Father, [i] God and man [k] in one person.

h Psal 2.7. i Heb 1.8. k 1. Tim. 2. 4.

Q. How did Christ become a man?

A. He was conceiued [l] by the holy Ghost, and borne of the Virgine Marie.

l Luk. 1. 35.

Q. Why must he be both God and man?

A. That he might be a meet mediatour betwixt God and man: a man to die for sinne, and God to [m] ouercome death and satisfie Gods iustice for vs.

m 1. Pet. 3. 18. Heb. 7. 28.

Q. What is the worke and office of Christ towards men?

A. It is either speciall in regard of his Church, or more generall towards all.

Q. What is his office towards his Church?

A. To be the Sauiour [n] and Redéemer thereof, to saue them from their

n Ephes. 5. 23.

o sinnes

o sinnes, and all punishment p due thereto.

o Math. 1. 21.

p Galat. 3. 13.

Q. What did he suffer thus to redeeme vs?

A. He suffered vnder q Pontius Pilate, was crucified, dead, and buried, he descended into hell.

q Math. 27 35. 50. 59.

Q. How can these his sufferings deliuer vs?

A. Because he rose againe the third day, ascended into heauen, and sitteth at the right hand of God the father, to make r intercession for vs, thus by his Spirit, applying the benefit of his sufferings vnto vs truly beleeuing in him, and willing that God for the merite hereof should accept vs.

r Luk. 24. 50. Rom 8. 34. Ioh. 17. 24.

Q. What is his office in regard of all?

A. To be the Iudge of s quicke and dead, to absolue and acquite his chosen: and condemne the vngodly to e- uerlasting torment.

s Ioh. 5. 22. Act. 17. 31

Q. What is the Holy Ghost?

A. He is the third person in the Trinitie, eternally t procéeding from the Father and the Sonne.

t Ioh. 15. 26.

Q. What is his office and worke?

A. To regenerate u and sanctifie vs, that is, to worke faith and conuer-

u Ioh. 3. 5. 6. x Ioh. 14. 26.

in our hearts: to enlighthen and
x Ioh. 14. 26. teach[x] vs in the truth, to comfort and confirme vs whence he is by our Sauiour called the comforter of his Church.

Q. Hauing seene what each person is, what is it to beleeue in God the Father, the Sonne, and the Holy Ghost?

A. This is not onely to beléeue that they are, and such in their nature, workes of benefits towards men (as hath béene shewed,) true in word and promises; but according to these promises to put our whole trust in this one God, that he will make all this
y 1. Ioh. 3. 13. & 4. 16 good vnto vs, [y] and to be perswaded that whatsoeuer each of them are in grace and mercy, they will referre it all to our saluation.

Q. What doe you beleeue concerning the Church?

A. This concerneth either what the Church is, or what the benefits are, that Christ hath endowed it with.

Q. What is the Church?

A. It is strictly the holy company of the elect, that haue béene or shall be in the world, in whatsoeuer parts thereof
z Mat. 18. [z] professing faith in Christ, and embracing

bracing his Word [a] and Sacraments in the right and pure vse thereof.

[a] Mat.28. 19.20.

Q. What are the benefits which hee hath obtained for his Church?

A. First the communion of Saints, that is, an holy [b] fellowship they haue with Christ, and amongst themselues, whereby each one hath right in anothers gifts and graces to bée imployed and vsed for the common good of all.

[b] 1.Pet.2. 17. Heb.10.25 1.Cor.12. 13.

Secondly, the [c] forgiuenesse of sinnes according to his rich grace.

[c] Act.2.38. & 19.38.

Thirdly, the resurrection of our bodies at the last day.

[d] Ioh.5.29 & 6.39.

Fourthly, [e] eternall life in the world to come.

[e] Ioh.10. 28. 1.Ioh.2. 25. & 5. 11.

Of Obedience.

Q. What is Obedience which we haue promised in the third place?

A. It is a diligent obseruing of all the [f] Commandements of God to doe the same: and carefull attending the direction [g] hereof, as a rule of our conuersation, what we must auoide or do, both towards God or man.

[f] Deut.10. 12.13. & 11.22. & 12.8.

[g] Psa.[illegible] 9.24.[illegible] 30.[illegible]

Q. How many Commandements be there?

A. Ten, [h] which our Sauiour doth reduce to two heads: loue [i] and dutie

[h] Deut.[illegible] 4. & 4.[illegible]

[i] Mat. 22. 39. 40. to two heads: loue [i] and dutie to God, and dutie towards my neighbour.

Q. What is your dutie towards God?

A. My dutie towards God is to beléeue in him, to feare him and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength: to worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy name and his word, and to ſerue him truely all the dayes of my life.

Q. In which Commandements is this dutie contained?

A. In the foure firſt Commandements which are called the firſt Table of the Law, concerning the worſhip of God.

Q. Which is the firſt Commandement?

A. Thou ſhalt haue no other Gods but me.

Q. What is required in this Commandement?

[k] Pſal. 29. 2 [l] Pſal. 50. 14. 15. [m] Pſal. 146. 5. [n] Pſal. 34. 9 Deut. 10. 12.

A. That we giue [k] to God his full due of all diuine worſhip, in prayers, [l] praiſes, faith, [m] confidence, hope, [n] feare and loue with all our hearts: which if we giue to any other thing,

we make a God thereof, and so are breakers of this commandement.

Q. Which is the second Commandement?

A. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in earth beneath, or in the waters vnder the earth, thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my commandements.

Q. What is required in this commandement?

A. That we worship God as himselfe hath appointed, °not to make any image or similitude of any creature whatsoeuer to represent God or to worship him in or before the same.

° Deut. 4. 15. 16. 17. & 12. 31. 32. and Isa. 40. 16.

Q. Which is the third Commandement?

A. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that

taketh his name in vaine.

Q. What is required in this Commandement?

A. That as God is holy in himselfe, so we honour him in the reuerent mention, and speaking of his titles, worde, and workes, and the sacred vse of an oath when we are called hereunto: and auoid not onely wicked and rash and ordinary swearing, but also the vaine vsing of his name without iust cause: according to that of the wise man, take not vp for a custome the naming of the holy one, for as a seruant that is oft punished, cannot be without some scarre, so he that sweareth and nameth God continually shall not be innocent.

p Deu. 28. 58. Psal. 99. 3.

q Matth. 5 34. Iam 5. 12.

r Eccl 23. 9. 10.

Q. Which is the fourth Commandement?

A. Remember to keepe holy the Sabbath day: six dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy manseruant and thy maidseruant, thy cattell, and the stranger that is within thy

gates;

gates; for in six dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.

Q. What is required in this Commandement?

A. Herein God setteth apart the Sabbath day for his seruice: which we must therefore so wholly consecrate hereunto [r] as not to take libertie of speaking or thinking of worldly busynesses, much lesse then spend it in sinfull delights.

[r] Isa. 58.13 Leui. 19. 3 Exod. 20. 8. & 31. 14. & 34. 21.

Q. What is your dutie towards your neighbour?

A. My dutie towards my neighbour is to loue him as my selfe, and to doe vnto all men as [s] I would they should doe vnto me. To loue honour and succour my father and mother, to honour and obey the King and his Ministers, to submit my selfe to all my Gouernors, Teachers, spirituall Pastors and Maisters: to order my selfe lowly & reuerently to all my betters: to hurt no body by word nor deed: to be true and iust in all my dealing: to beare no malice nor hatred in my

[s] Mat. 7. 12.

heart;

heart; to keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying or ſlandering, to keepe my bodie in temperance ſoberneſſe and chaſtitie, not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing and to doe my dutie in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Q. In which Commandements is this dutie contained.

A. In the ſix laſt, which are called the ſecond Table.

Q. Which then is the fift commandement?

A. Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee?

Q. What doth God require in this Commandement?

A. Honour to my Superiours, whither in the Family, [u] Church, [x] or [y] Common wealth: who as they ſhould be fathers in their gouernment, ſo muſt I be as a child in willing and chærefull obedience to them, in the ſeuerall duties that their callings doe require

[u] Epheſ. 6. 1. 2 & 5. 6. verſe. [x] Heb. 13. 17. 1. Tim. 5. 17. [y] Rom 13. 1. 7. 1. Pet. 2.

require, and that for [z] conscience sake, giuing honour to whom honour, tribute to whom tribute, feare to whom feare, succour to whom succour belongeth. [z] Rom. 13. 5. 7.

Q. Which is the sixt Commandement?

A. Thou shalt doe no murther.

Q. What is required in this Commandement?

A. A care of my neighbours person to helpe the preseruation of his life by all meanes, and [a] eschew all things euen to angrie and malicious thoughts that may endanger the same. [a] Matth. 5. 21. and 1. Ioh. 3. 14. 15.

Q. Which is the seuenth?

A. Thou shalt not commit adultery.

Q. What is required in this Commandement?

A. A care of my neighbours chastity and mine owne, in flying all fornication and vncleanneſſe [b] to inward lusts and outward lookes and gestures that bewray wantonnesse, as sinnes not to be named among Christians. [b] Matth. 5. 28 Ephes. 5. 3 4 1. Thes. 4. 4. 5.

Q. Which is the eight?

A. Thou shalt not steale.

Q. What is required in this Commandement?

A. A

A. A care of my neighbours goods not by stealing, [c] or any indirect meanes of couſonage, guile, or oppreſſion to releiue my ſelfe, but contrarily to worke with my hands the thing that is honeſt.

[c] Ephes. 4. 28. 1. Thes. 4. 6.

Q. Which is the ninth?

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Q. What is required in this Commandement?

A. A care of my neighbours good name, neither by lying [d] nor ſlandering telling of tales or lightly receiuing or repoꝛting of them, to wꝛong him herein.

[d] Exo. 23. 1 Leuit. 19. 16. Iam 4. 11.

Q. Which is the tenth?

A. Thou ſhalt not couet thy neighbours houſe: thou ſhalt not couet thy neighbours wife: nor his manſeruant, neither his maid, nor his oxe, nor his aſſe, nor any thing that is his.

Q. What is required in this Commandement?

A. A minde and inward [e] affection truely diſpoſed accoꝛding to charitie, in all things whatſoeuer belonging to my neighbour, not to luſt for, or [f] couet the ſame, no though I yéeld no conſent

[e] 1. John verſe 2. 1 Cor. 13. 5 [f] Rom 7. 7 Ier 6. 14.

thereunto,

thereunto, nor purpose at all to séeke after them.

Q. Can wee fulfill this Law of God as he requireth?

A. No in no wise: for in [g] many things we sinne all: and he that faileth in one point [h] (saith the Apostle) is guiltie of all.

[g] Iam. 3. 2.
[h] Chap. 2. 10.

Q. What learne we hence?

A. First not to séeke [i] righteousnesse by the Law, nor our doing the workes thereof, but to approue our selues [k] obedient vnto God in chearefully doing what he doth inable vs vnto, to serue vnto his honour, & to shew our selues desirous of conformitie to his will.

[i] Rom 9. 31. 32. & 10. 2. 4.
[k] Psal. 40. 8

Secondly, this shewes what néed we haue of Christ, and to be found in him [l] to deliuer vs from the curse due to the breach of the Law.

[l] Galat. 3. 13. and Philip. 3. 8 9.

Thirdly, to pray to him for the assistance of his speciall grace to be [m] vpright, [n] diligent as [o] constant in his statutes, though we cannot be perfect in them.

[m] Psal. 119. 80.
[n] ibid ver. 4 & 60.
[o] Ver. 118.

Of Prayer.

Q. Let me heare if you can say the Lords Prayer?

A. Our father which art in [p] heauen hallowed

[p] Math. 6. 9 and Luk. 13. 2.

hallowed be thy name; thy kingdom
come: thy will be done, in earth as i
is in heauen: giue vs this day our
daily bread: and forgiue vs our tres-
passes, as we forgiue them that tres-
passe against vs: and lead vs not into
temptation, but deliuer vs from euill,
for thine is the kingdome, the power,
and the glory, for euer and euer Amen.

Q. What desirest thou of God in this
Prayer?

A. I desire my Lord God our hea-
uenly Father, who is the giuer of all
1 Iam. 1. 5. & ver. 17. goodnesse, to send his grace vnto me,
and to all people, that we may wor-
ship him, serue him, and obey him as
we ought to doe; and I pray vnto God
that he will send vs all things that be
needfull both for our soules & bodies:
and that he will be mercifull vnto vs,
and forgiue vs our sinnes; and that it
may please him to saue and defend vs
in all dangers ghostly and bodily, and
that he will keepe vs from all sinne and
wickednesse, and from our ghostly e-
nemy, and from euerlasting death: and
this I trust he will doe of his mercie
and goodnesse, through our Lord Je-
sus Christ, and therefore I say Amen,
so be it,

Q. To

Q. To whom must wee make our prayers?

A. To God [r] onely the Father, the Sonne, and the Holy Ghost, from whom all good things doe come, and who hath willed vs to pray for these to him alone.

[r] Psal.50. 15. & 65. 1. & 145. 15.16. Ier.31.12.

Q. In whose name must we pray?

A. In the name of Christ onely, as who alone is our [s] mediatour, and [t] hath willed vs to pray in his name; giuing vs a gracious promise to heare vs in so doing.

[s] 1.Tim.2. 4. [t] Ioh.16. 23.24.

Q. May not wee pray to the Virgin Mary and other Saints?

A. No, in no wise: for besides that they heare vs not, nor [x] know our selues, or our wants; this were flat idolatrie, and to rob God of his honour: who alone [y] can heare vs and giue vs such things as we stand in need of: in whom alone we must beléeue, [z] and therefore he alone must be prayed vnto.

[x] Isa.63. 16. [y] Psal.65.2 [z] Rom.10. 14.

Q. But may not we vse their mediation and intercession to God?

A. No neither: for Christ in this Prayer teacheth vs to goe to God as to our father through him, in whom

[a] alone

[a] Math. 3. 17. [a] alone he is well pleased with vs. And if children alike beloued of their father
Heb. 1. vse not their brethrens intercession; no more néed we theirs, since by Christ
[b] Eph. 3. 12 we haue boldnesse [b] and entrance, with confidence by faith in him.

Q. Why doe we here call God (our Father) not (my Father?)

A. To teach vs to come to pray in
[c] Mar. 11. 25. charitie, with [c] peaceable minds one towards another, and that we ought
[d] Iam. 5. 16 to pray one [d] for another as for our selues.

Q. Why is it further added (which art in heauen.)

[e] Eccle. 5. 1. 2. A. To teach vs to come with [e] reuerence when we would present our prayers vnto God: & also to assure vs that as he is willing to heare vs in that hée is our Father, so he is able to helpe vs
Mat. 11. 7. [f] being an heauenly Father.

Q. What are we to obserue in the rest of the words?

A. First, the things we desire of God: Secondly, the order hereof.

Q. What are the things we here pray for?

A. They either concerne God, or our owne selues.

Q. What

Q. What are the things we pray for appertaining to God?

A. They be three especially, contained in the three first clauses or petitions. First, that as he is holy in himselfe, so he may be [g] honoured, feared, and praised, of vs.

Secondly, that his kingdome in his Church may [h] be advanced, and his kingdome of glory [i] hastened in the world to come.

Thirdly, that renouncing our owne wills, his Will and Commandement [k] alone may take place, and we so readily and spedily doe them, as the Angells in heaven fulfill the same.

Q. What be the things we pray for concerning our selues?

A. They be three also in the three last clauses. First, a supply of our wants [l] for the things necessarie for this life from day to day.

Secondly, pardon of our sinnes [m] past.

Thirdly, preseruation [n] against sins to come, and temptations hereunto.

Q. What is the order to be noted in these petitions?

A. That the things concerning the

[g] Ioh.12. 28.
[h] 2.Thes. 3.1. and 1.Cor.16. 9.
[i] Reuel.22. 20. and Cant.8. 14.
[k] Matth. 26.39.
Psal 40.7. 8. & 143. 10.
[l] Pro.30.8.
[m] Psal.25. 11.18.
[n] Mat.26. 41.

glory of God are first set downe, and those which concerne our selues last, to teach vs to seeke the best things in
*Matth. 6 33. * the first place, and to preferre Gods glory before our selues, and whatsoeuer is most necessary and behouefull for vs.

Q. Why are the last words added (for thine is the kingdome) &c.

P Psal. 147 1. A. To teach vs to be P thankfull for benefits receiued, if we would looke for new blessings: and to pray in faith
q Iam. 1. 6. r Ioh. 5. 14. 15. q and assurance that God for his Sons sake heareth vs, and will grant our desires so farre as he seeth it expedient for vs.

The third part, of the holy Sacraments.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two onely, as generally necessary vnto saluation: that is to say, Baptisme, and the Supper of the Lord.

Q. How are these Sacraments necessary?

s Gen. 17. 14. Tit 3. 4. 1. Pet. 3. 21 t Iosh. 5. 2 A. They are necessary s against the wilfull neglect and contempt hereof. yet not absolutely and simply necessarie t but that God may giue grace vnto saluation,

not be had.

Q. How proue you that there bee onely these two Sacraments?

A. First Christ instituted no more but these: who onely can giue the grace [t] signified, and therefore onely hath authoritie to ordaine the signe.

[t] Ioh.1.17 1 Pet 5.10 Luk.5.21. Ioh.6.32.

Secondly, there néeds no more: for as for our naturall life being borne, it is sufficient hereunto, that we haue food and raiment; [u] so for our spirituall life being borne againe of the Holy Ghost, it is sufficient that we haue the robe of righteousnes [x] for our clothing, which is put vpon vs in our Baptisme; and food [y] of life for our growth and nourishment, to the state of perfect men in Christ, which is giuen vnto vs in the Lords Supper.

[u] 1 Tim.6.8. [x] Isa.61.10. [y] Ioh.6.51.

Q. What meanest thou by this word (Sacrament?

A. I meane an outward and visible signe, of an inward [a] spirituall grace, giuen vnto vs, ordained by Christ himselfe, [z] as a meanes whereby wée receiue the same, and as a pledge [a] to assure vs thereof.

[z] Math 28. 18,19. Ioh 1. 33. [a] Rom.4. 11.

Q. How many parts be there in a Sacrament?

 A. Two

16. Mat. 3. 11. & 26. 26. 27. signe, and the inward spirituall grace.

Q. But in other institutions, as of Matrimonie, &c. there is an outward signe of an inuisible grace, why then are not these Sacraments?

A. Not euery grace freely giuen of God, and whereof there may bee alleadged some outward signe, is sufficient to constitute a Sacrament, but onely the grace published in the Gospell, c as the immediate and maine tenour thereof, for which we are accepted of God: namely, the promise of Christ himselfe with his merits and righteousnesse, with his sufferings and bloudshed, for the washing away of our sinnes, and the spirituall nourishment of our soules; But hereunto alone are these two Sacraments annexed as the seales thereof, and not any ordinance else, and therefore are these the onely Sacraments.

c Act. 2. 38. 39 1. Cor. 10. 3. 4. Luk. 22. 19. 20.

Of Baptisme.

Q. What is the outward visible signe or forme in Baptisme?

A. Water,

A. Water, [d] wherein the person baptized is dipped or sprinkled with it, in the name of the Father, and of the Sonne, and of the Holy Ghost. [d] Mat. 3. 6. 11. Act. 8. 36.

Q. What may we observe in the outward administration thereof?

A. First the element that is used, namely, Water: Secondly, the rite of using it, dipping or sprinkling.

Q. What is the inward and spirituall grace signified by Water?

A. Christ and his bloudshed [e] as it hath vertue to cleanse from sinne and to purge the conscience from the pollution hereof. [e] Heb. 9. 14. Reuel. 1. 5

Q. What is signified by this rite of dipping or sprinkling.

A. A death vnto [f] sinne, and a new birth vnto righteousnesse: for being by nature borne in sinne and children of wrath, we are hereby made the children of grace. [f] Rom. 6. 3. 11.

Q. What is required of persons to be baptized?

A. Repentance [g] whereby they [illegible] [g] Act. 2. 38.

16.
Mat. 3. 11. & 26. 26. 27.

signe, and the inward spirituall grace.

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Q. What may we obſerue in the outward adminiſtration thereof?

A. Firſt the element that is vſed, namely, Water: Secondly, the rite of vſing it, dipping or ſprinkling.

Q. What is the inward and ſpirituall grace ſignified by Water?

A. Chriſt and his bloudſhed [c] as it hath vertue to cleanſe from ſinne and to purge the conſcience from the pollution hereof. [c] Heb. 9. 14. Reuel. 1. 5

Q. What is ſignified by this rite of dipping or ſprinkling.

A. A death vnto [f] ſinne, and a new birth vnto righteouſneſſe: for being by nature borne in ſinne and children of wrath, we are hereby made the children of grace. [f] Rom. 6. 3. 11.

Q. What is required of perſons to be baptized?

A. Repentance [t] whereby they [illegible] [t] Act. 2. 38.

[h] Act. 2. 37. take sinne, and [h] faith whereby they stedfastly beleeue the promises of God made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of ther tender age they cannot performe them?

A. Yes: they doe performe them by their sureties, who promise and vow them both in their names, which when they come to age themselues are bound to performe.

Of the Lords Supper.

Q. Why was the Sacrament of the Lords Supper ordained?

[i] Luk. 22. 19. 1. Cor. 11. 24. A. For the continuall [i] remembrance of the sacrifice of the death of Christ, and the benefits which we receiue thereby.

Q. What doth this remembrance require?

A. First, a meditation of the history of the passion of Christ, and what befell him herein.

Secondly, together to consider the [illegible] which God

would thus punish in his owne Sonne.

Third, the iustice of God and his seueritie, whereby no reconciliation could be made, vnlesse by due punishment there were a satisfaction thereof.

Fourthly, the endlesse mercie of God prouiding a remedie for vs in his owne Sonne, when there was no meanes else.

Fiftly, as truely to feare in the acknowledgement of Gods wrath against our sinnes, and heartily to bee grieued for them, so to be raised vp with comfort in our deliuerance thus obtained, and with our whole hearts praise our Redeemer, who hath deliuered vs.

Q. What is the outward part or signe of the Lords Supper?

A. Bread and Wine [k] which the Lord hath commanded to bee receiued. [k] Mat. 26. 26. 27.

Q. Why did he ordaine both Bread and Wine.

A. To note that he is the all sufficient

ent food of our soules, euen as bread & wine are a compleate nourishment of our bodies.

Q. What is the inward part or thing signified.

1 1. Cor. 10 16. and 11 24 25. A. The bodie and [1] bloud of Christ, which are verily and indeed taken and receiued of the faithfull in the Lords Supper.

Q. What is it to eate the bodie and bloud of Christ?

[m] Ioh. 6. 6. 35. & 7. 38. A. This is to beléeue [m] the diuine promise which testifieth that the body of Christ was crucified for vs, and his bloud shed for the remission of our sinnes, and by our faith so to bee ioyned vnto Christ, to partake in him, as the nourishment is ioyned with our bodies for our refreshing thereby.

Q. How may wee eate the bodie of Christ and drinke his bloud?

A. By the same our faith beleeuing in him, truely, yet spiritually, and not after a carnall and bodily manner: as our Sauiour saith, bee

that

that n commeth vnto me shall not hunger, and he that beleeueth in me shall neuer thirst. n Ioh. 6. 35.

Q. What are the benefits where of we are partakers thereby?

A. The strengthening and o refreshing of our soules by the bodie and bloud of Christ, as our bodies are by the bread and wine. o Ioh. 6. 57.

Q. What is required of them which come to the Lords Supper?

A. To p examine themselues whether they repent them truely of their former sinnes, purposing to leade a new life: haue a liuely faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charitie with all men. p 1 Cor. 11 28. 2. Cor. 13. 5.

Q. What is the especiall end of this holy institution?

A. To be a most effectuall pledge and confirmation, and that first of our Communion and fellowship with Christ, and by him with the Father and the Holy Ghost: according to that of the Apostle, the q cup of blessing Galat. 6. 14. 1. Cor. 10 16.

blessing which we bless, is it not the Communion of the blood of Christ.

Secondly, of that immortall inheritance reserued in heauen for vs, for as in the sale and conueyance of lands, seizon and linerie is made by giuing one mote or turffe thereof: so by this Sacrament Christ doth seize vs, and giue vs inuestment of our heauenly Kingdome.

* Ephes. 1. 13. 14.

A Morning Prayer.

Almighty God, and our moſt louing Father in Ieſus Chriſt, who art the carefull watchman of thy people, and ſafe preſeruer of all thoſe who by well-doing commit the keeping of themſelues vnto thee: whoſe the day and night are, and who for the good of thy creatures haſt eſtabliſhed the vnchangeable ſucceſſion hereof one vnto another, till time ſhall be no more; wee praiſe thee for bringing vs ſafely paſt the dangers and terrours of this night, making our houſes a ſafe habitation vnto vs, and our beds which might haue beene our graues, a place of quiet reſt and ſleepe, for the refreſhing of our bodies: renewing this light vpon vs, and thy compaſſions with the morning; but aboue all, we bleſſe thee for giuing thine owne Sonne to be a Sunne of [illegible] the night of ignorance

norance, and errour being ouer past, the true light of thy Gospell now shining, causing vnto vs a day of saluation, and the dayspring which from an high hath visited vs. O Lord continue this day for euer: and say to this Sunne that it stand still in our firmament, and hasten not to a going downe. And for this outward day, to the beginning whereof thou hast safely brought vs, grant that wee may walke honestly herein, as children of the day, in shunning all workes of darkenesse, and doing of that which is good, and acceptable in thy sight. O Lord be thou with vs going out, and returning in; and let thy good hand be ouer vs euery where for our defence. Blesse vs in all our labours, and endeuours, and guide our hearts herein to the honouring of thy name: Increase and strengthen our faith in thee, whereby with contentednesse we may vndergoe the works of our callings chearefully, and in thy feare: in all things behauing ourselues as in thy presence, and labouring to keepe a good conscience towards thee, and before men.

For the good things of this life, blesse vs, if it be thy will, with a competent [illegible] necessary

greatest gaine, let vs labour for this especially, and for other things, referring our selues to thy gracious prouidence, depend hereon from day, to day. Lord pardon all our sinnes that they may not hinder these, nor any other thy blessings from vs: wee confesse indeed that these haue been so many and manifold in omitting of good, and cõmitting of euil, in neglects in thy seruice, vnthankefulnesse for thy mercies, abuse of thy good creatures, lone of ourselues ennie, and hatred of others, and other the grosse & daily errours of our liues, that in the thought hereof we are hopelesse of any further fauour frõ thee: nay we cannot but feare the breaking forth of thy displeasure to crosse vs in all the workes of our hands: and instead of blessing, to send downe the curses which thy iust Law doth threaten against such disobediences. Yet good Father vouchsafe vs thy gracious pardon in thine owne Sonne. Looke not vpon our sinnes, but vpon his sufferings for vs, and be well pleased With vs in him: and for the time to come, giue vs more and more thy grace, and holy spirit, to sanctifie vs throughout, and to turne vs from our disobediences, to the wisdome of iust and pru-

dent

[illegible] renew and change vs in all the powers of our ſoules and bodies, that our hatred may be onely of ſinne, our loue of goodneſſe, our delight in thy Commandements to doe the ſame; and that the members, and parts of our bodies which we haue made weapons, and inſtruments of ſinne, may be henceforward weapons of righteouſneſſe, to ſerue thee in holineſſe all our dayes. Good Lord bleſſe thy whole Church: ſet vp the kingdome of thy deare Sonne, and let the ſound of thy Goſpell, goe forth into all lands, that all Nations may heare the ſaluation of thee our God. Eſpecially be gracious vnto theſe Churches wherein we liue: maintaine the cauſe of thy truth againſt whatſoeuer enemies thereof: preſerue vs in the vnitie of faith, and knowledge of thee, that we may be as Ieruſalem compact within our ſelues in the bond of peace. Herein more particularly we pray for our gracious Soueraigne KING CHARLES, for our Royall QVEENE MARIE, the Honourable Counſell, the Miniſters of thy holy Word, and Sacraments, and all Eſtates, and callings vnder him: grant that they may goe before vs in the example of Iuſtice, Religion, Pietie, and whatſoeuer is praiſe-worthy,

worthy: and we follow them in loyall, and awfull obedience, and ſubiection for conſcience ſake.

Laſtly, as feeling members, wee commend to thy tender compaſſion the diſtreſſed eſtate of thy afflicted ones, beſeeching thee to looke vpon their afflictions, and miſeries, and forgiue them all their ſinnes, releiue their wants, heale their ſickneſſes, bind vp their broken hearts, mitigate their ſorrowes and diſcomforts, and make them glad with the ioy of thy countenance. Eſpecially thinke vpon the woefull calamities of our brethren that are oppreſſed with cruell Tyrants, and bloudy warre; helpe thoſe that ſuffer perſecution for the Goſpell, and a good conſcience ſake. Oh let the ſighes of the Priſoners come before thee, and deliuer thou thoſe that are appointed to death: So we thy people, and ſheepe of thy paſture, ſhall giue thee thanks for euer, and from generation to generation ſhew forth thy praiſe. Heare Lord in heauen, and haue mercie vpon vs, and that for thy Chriſt our Sauiours ſake, in whoſe name we pray further, as himſelfe hath taught vs ſaying. Our Father which art in heauen, &c.

An

An euening Prayer.

MOst mercifull God the Father of our Lord Iesus Christ, and our Father also through him, most tender in thy loue, compassionate in thy pittie, and bountifull in thy fauours towards vs, whom all things doe serue, and whom the outgoings of the morning and euening doe praise continually; wee giue thee heartie thanks for all thy goodnesse whereof thou hast made vs partakers in thine owne Sonne, in spirituall blessings, in heauenly things in him: electing vs in him before the foundation of the world, that we might be holy and without blame: making vs [illegible] liuing soules, and breathing into vs the breath of life: and hauing [illegible] through our disobedience from [illegible] happie, and innocent estate, not [illegible] vs to perish in our sinnes, but begetting

[illegible] vs
againe to a liuely hope of an immortall inheritance through the resurrection of Iesus Christ, calling vs by thy Word, to the knowledge of this thy good pleasure, and mercie through him: continually doing good vnto vs in the things belonging to this life: opening thine hand wide, and filleth vs herewith, so that no day hath gone ouer our head, but we haue liberally tasted how gracious thou art in preseruing vs from dangers, prouiding vs of things necessarie, making thy protection an hedge about vs, and all that we haue; prospering vs in our labours and endeauours, from one season to another. Particularly we render vnto thee all praise for being with vs this day, giuing vs farther experiment of thy fatherly loue, in keeping vs in health of bodie, soundnesse of mind, helping vs in the duties of our callings, with strength to endure, and goe through therewith, and giuing that issue, and successe herein which thy heauenly wisdome hath seene most expedient for vs. Thou hast also magnified thy patience in bearing with vs and sparing vs amids, not onely the [illegible] things which we should haue done, but the doing of many euils, wherun-

to the corruption of our natures hath broken forth in sins of thought, word & deed; And euen so good Father continue to shew thy selfe gracious still, be not seuere to obserue our transgressions, for what iniquitie maist thou not espie in vs who findest folly in thy Saints? yea, the heauens are nnt cleare in thy sight: and how vncleane then must we be, who are of polluted hearts and lips, whose light is darkenesse, and euen our righteousnesse as filthy clouts: yet O Lord cleanse vs in the bloud of thy Sonne. Thou art a gracious God, passing by the transgressions of thy people: retaining not anger for euer, because mercie pleaseth thee: vouchsafe therefore for thy Christs sake to haue compassion vpon vs, subduing our iniquities, and casting all our sinnes into the bottome of the sea. And knowing our frailtie how great it is, how prone we are to euill, and readie to fall into sinne vpon euery the least temptation, therefore faile vs not of thy continuall assistance to preuent the dayes of sinne for the time to come. Mortifie in vs euery inordinate affection. Renew vs in the spirit of our minds, and bring in subiection our whole man to the obedience of Christ. Let it be sufficient that we haue [illegible] sinne

time past of our life, walking in the vanities of our minds after the course of the world, and the prince that ruleth in the children of disobedience: and thou being mercifull to call vs backe to thy selfe, giue vs an heart to follow thee in the way of thy precepts; make vs that are darkenesse, light in thy selfe: and we who are thy workemanship in nature, let vs be in grace also, created of thee vnto good workes that wee may walk in them; teach vs to do the thing that pleaseth thee, for thou art our God: let thy good Spirit lead vs into the land of righteousnes: send foorth thy light and thy truth, that these may lead vs and bring vs to thy holy place, and to thy dwelling: that night may not be to vs for a vision, nor darkenesse for a diuination; that the sunne may not goe downe vpon our prophets, nor the day be darke ouer them; and for the outward night and darkenesse which now is to come vpon vs, Lord preserue vs against the danger, and discomforts hereof. Into thy hands doe we commend our selues and all things belonging to vs as to our faithfull creatour. Let the shadow of thy [illegible] be as a couering spread ouer vs, and [illegible] angels a guard round about vs, against the feares by night. Refresh, and

repaire our wearied and decaied nature with quiet and moderate sleepe, amidst our bodily rest, let our soules watch vnto thee: looking for, and hastning to the comming of that thy day, when the Lord Iesus shall shew himselfe from heauen with all his mightie Angels, to render vengeance to all that know not thee, and obey not thy Gospell; and bringing rewards of glorie, and immortalitie to all that long for thy appearing. In the meane time preserue vs now by thy power, and shield vs with thy defence against all enemies whether Ghostly or bodily; and raise vs vp againe in the morning, strengthened in our bodies, as refreshed in our spirits, that in them both we may do thee cheereful seruice in our seuerall callings; Good Lord blesse the whole Church, rule euery where for the good of thy Gospell against all enemies thereof, beate downe all aduerse power of Antichrist, and set vp more the kingdome of thy deare Sonne, when we shall serue thee our God with one consent. In a more speciall manner we pray thee for thy blessing to be vpon these Churches wherein we liue, vpon our [illegible] as Supreame head: vpon his Royall [illegible] vpon all degrees and callings of men vnder him, that he may be as Dauid *the man of thy*

right

right hand, whom thou hast made strong for thy selfe, gouerning prudently with all his power: and we his Israel, a righteous and obedient people beloued of thy selfe; be thou the shield of our helpe, and sword of our glorie, that our enemies may be subdued. Looke graciously, O Lord of comfort vpon the distressed condition of thy people whereſoeuer they be. According to the multitude of their sorrowes, let thy comforts reioyce their soules. Heare them O Lord in an accepted time, and in the day of saluation succour them; Especially for afflicted consciences, settle them in the assurance of thine all-sufficient grace. As thou hast smitten so restore againe, as thou hast wounded so grant medicine to heale their sickneſſe: and when thy will is, loose their sack and gird them with gladneſſe. In the meane time preserue them in a patient dependance vpon thy goodneſſe, all their appointed time to wait till a change come: and put at length into their mouthes a song of praise to giue thanks to thee for euer through Ieſus Christ our most blessed Redeemer; To whom with thee O Father and thy holy Spirit be all glory and praise, all power and dominion euerlastly, Amen.

FINIS.